# 1AC- The Eternal Emptiness

### Part 1: The Emptiness

All you have to do is take breaths

In…1…2…3…4…5…

Out…1…2…3…4…5…

Listen to the words around you and feel your breath.

Don’t pull up your file or think in analytics

Just let the language envelop you

…

#### IAGBTD

Right now

I’m here

You’re here

At this precipice before action

This silence before the

Cacophony

Before the swishing whirling blinding displays of

Rationality and logic and

Emotion and intelligence and

…

This moment

is quiet

…

In our heads the hype music’s still playing

The adrenaline’s pumping

But behind it all

Our hearts

Are beating as normal

Through them we may discover our commonality

In the fluctuating subject

We may find wholeness

Just as in the ocean

With its infinite water drops

We can find a singular surface

### Part 2- The Advocacy

#### Nice to meet you judge, I’m you, you’re me, we’re all each other– now vote aff

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Therefore,  the  method  of  causality  will  be  used  throughout  the  thesis.  This method is rooted in a Buddhist understanding of the empty nature of all phenomena and thus the interdependent reality of everything in existence. Everything, from human existence to relations between states and institutions is a consequence of particular arrangements of causes and conditions. This implies a constant flux of emotions, 1 ‘The Heart Sutra’ in Buddhist Wisdom Books: The Diamond Sutra and the Heart Sutra, Edward Conze trans. (London: George Allen & Unwin Ltd, 1958), 81. 9 thoughts, actions and interests in play, driven by different emotions such as anger, hatred and delusion or compassion, generosity and mindfulness. The Buddha clearly established this dependent nature of all phenomena, and thus its emptiness of independent arising,2 in the formula: when there is this, there is that (imasmim sati idam hoti); when this arises, that arises (imassuppada idam uppajjati); when this is not, the other is not (imasmim asati idamna hoti); ceasing this, that ceases (imassa nirodha idam nirujhati). In this methodology, where everything is taken as interdependent, the levels of analysis are intertwined but primacy had been given to the individual level. This is not to overlook or dismiss the social, institutional, state, interstate or global levels but, to the contrary, this methodology argues that these levels are the projection of the sum of individual will and ways of thinking, which are institutionalized through the process of intersubjective consensus. Therefore, this Theology of International Relations is the result of the sum of a Buddhist theological root, an international validity, case studies which ratify its basic premises and, finally, the construction of variables and causal explanatory arguments to guide further study of the role of individuals in re-creating their own relative reality and the possibility of making this reality a compassionate and satisfactory existence.

#### The ego- or the fake perception of the individual- is the root of all suffering

De Silva, 98 (Padmasiri de Silva, Research Fellow in the Philosophy Department at Monash University, *Environmental Philosophy and Ethics in Buddhism*, pg 37-38)//DH+ r0w@n

The Buddhist analysis of ego-centricism may be explained in relation to a number of doctrinal strands**. The roots of unwholesome motivation are greed, aggression, and delusion**; and non-greed, non-aggression and non-delusion are the roots of wholesome motivation. Of these, as mentioned earlier, what is referred to as **delusion is** basically an existential confusion about the usage of conventional terms like the “self” and “ego”. What we call the **ego instincts** in Buddhism **is one of the forms of craving**. The three forms of craving are the craving for sensuous gratification, craving for egotistic pursuits and the craving for self-annihilation. **The craving for egotistical pursuits** **has** its **deeper spring in** the dogma of personal immortality. This is **the belief in an ego entity independent of the physical and the mental processes that constitute life.** The ego illusion (atta-ditthi) may also be related to an annihilationist belief, where the ego-entity is associated with the mental and physical processes that are assumed to come to an end at death. **Such** annihilationist **views** may be **closely related to hedonistic and materialistic lifestyles, destructive behavior and even suicide**. The Buddhist middle path accepts only the processes of physical and mental phenomena, which continually arise and disappear. This process, which is referred to as dependent origination, provides the basis for understanding the nature of the human-social-nature matrix within which we live. **The ego illusion is** not merely an intellectual construction, but is **fed by deeper affective processes.** Human traits like acquisitiveness, excessive possessiveness, the urge to hoard and acquire things more than needed, the impulse to outdo other, envy, and jealousy are reciprocally linked to the belief in an ego. Beliefs influence desires and desires influence beliefs. Some of **the social, economic and political structures that people build collectively** may turn out to be **more subtle expressions of their ego**, while other human creations may be expression caring and sharing. Apart from the tendency to construct a pure ego and the related expressions of excessive craving, there are also more subtle conceits(mana) which are only transcended at a later stage on the path to liberation from suffering. The Buddha in fact mentions twenty forms of wrong personality beliefs (de Silva, 1992b, 119-27).

#### Buddhist poetry pairs the mindfulness of the 1AC and a subversive de-familiarization with Western pedagogical epistemes that opens lines of access towards a new indirect communication

**Wang 2k** [Youru Wang, Philosophy Department, The Chinese University of Hong Kong, Shatin, NT, Hong Kong, “The Pragmatics of ‘Never Tell Too Plainly': indirect communication in Chan Buddhism”, 7-31-2000; https://terebess.hu/zen/YouruWang.html]///vishfish

Here the term `poetic language' refers not only to words cast in a conventional verse form but also to words of poetic taste, or of poeticity, that do not conform to any conventional canon of poetry. I define `poeticity' or `poeticising' in a broad sense, namely, I define it as a kind of figurative, imaginative, or suggestive use of language that echoes, or evokes co-echoing with, the rhythm of life. This will allow us to take into consideration more than the Chan masters' frequent borrowing and composing of verses in their communication. It will take into account the entire way of poeticising characteristic of Chan discourse. Thus, Linji' s well-known verses in his explanation of `Four Procedures' are one example of using poetic language.[77] Some of Huangbo Xiyun' s sayings are another: Mountains are mountains; water is water; monks are monks; laymen are laymen. Mountains, rivers, and the great earth; the sun, the moon, and the stars — none of them is outside your mind ... The green mountains that [p24] everywhere meet your gaze — this void world — are so clear and bright that no single hairsbreadth is left there for your cognitive understanding.[78] Even Zhaozhou's famous answer, `The cypress tree in the yard', is a kind of poetic language. As Burton Watson correctly discerns, the Chan masters prefer ‘brief, highly compact poetical expressions that are suggestive rather than expository in nature' . This use of poetic language `eschews specifically religious or philosophical terminology in favor of everyday language, seeking to express insight in terms of the imagery and verse forms current in the secular culture of the period'.[79] Observations of this kind point to the relation between the Chan use of poetic language and the Chan emphasis on the realisation of enlightenment within all secular activities. Other scholars also see factors contributing to the evolution of Chan poetic expressions from Buddhist gāthās (hymns) — the facilitation of poetic expressions by the analogical nature of Chinese language, the centuries-long cultivation of poetic sensibilities before the golden age of Chan, the great literary notion and tradition of metaphor and allegory (bixing), etc.[80] Hajime Nakamura, among others, particularly regards the Chan preference for figurative, suggestive language as indicative of the `non-logical character' of Chan Buddhism. He chooses Linji's explanation of `Four Procedures' to show that Linji favours using figurative language instead of giving logical, speculative expositions.[81] All these interpretations may well provide answers, from a cultural perspective, to the question of why Chan Buddhists prefer using poetic language. However, they do not precisely answer the question of how poetic language functions in Chan communication. The study of the latter question, it seems to me, is crucial to a deeper understanding of the former question. This study will eventually reveal that poetic language is not a decorative feature of Chan discourse but plays a substantial role in the entire Chan communication.[82] It will disclose the inner logic of Chan poeticising. My preliminary investigation of this question will thus elucidate, in line with this thinking, the following aspects. First, the Chan use of poetic language is a kind of de-familiarisation that proceeds by deviating from or violating conventional Buddhist usage and all conventional ways of thinking. There are two types of de-familiarisation: moderate and radical. Moderate de-familiarisation designates a type of poetic expression in combination with conventional discursive language, such as the foregoing passage quoted from Huangbo Xiyun' s sayings. But even in combination with conventional discursive language, this inclusion of poetic expressions in the main part of preaching violates the rhetorical canon of Buddhist discourse. The Chan poetic expressions are no longer subsidiary to theoretical inquiries and logical expositions as those traditional Buddhist gāthās were. Moreover, the use of figurative, expressive language deliberately minimises or marginalises the conventional use of expository, propositional language and the cognitive mode of thinking. This is more prominent in the radical type of de-familiarisation. This type of de-familiarisation often occurs in the master-disciple conversation. The masters give completely figurative, expressive answers to the students' intellectual inquiries, such as `The cypress tree in the yard' and `The river from the Land of Peach Blossom goes around the pavilion of white cloud'.[83] Answers of this kind produce elusive effects. This elusiveness becomes a decisive force before which all conventional sequential thinking is doomed to lose itself. Since this use of poetic expression forcefully interrupts the conventional sequential thinking represented by the student' s question, it is, again, similar to a kind of `therapeutic shock'. In this context, the Chan use of poetic language, it could be said, comprises its apophasis. It denies the student's way [p25] of questioning and thinking. However, this denial is obviously different from any direct negation, for the poetic expressions here do not themselves directly engage in any negation. Therefore, secondly, although the use of poetic language within the Chan Buddhist context contains apophasis, it cannot be characterised as apophatic discourse. It rather manifests a kind of kataphasis, a poetic affirmation that is different from both conventional negation and affirmation.[84] In such poetic expressions — `The cypress tree in the yard' and `The river from the Land of Peach Blossom goes around the pavilion of white cloud' — we see that the everyday world, as vivid as it is, is poetically affirmed or reaffirmed in its naturalistic dynamism. To borrow Heidegger's words, `this multiple ambiguousness of the poetic saying ... leaves what is as it is'.[85] In this way Chan Buddhism remarkably poeticises the Mahayana belief that the nirvanic world is not different from the samsaric world and the Chinese Buddhist notion of `true emptiness within wondrous beings (zhenkong miaoyou)'. Therefore, even though the Chan masters ignore or deny the students' questions, they nonetheless say something meaningful and positive within the dialogical context by pointing to it poetically, and thus guide the students' soteriological practice. Thirdly, the elusiveness characteristic of these poetic expressions makes the understanding of their meanings more open to variation, to situational differences. In other words, it always allows or even encourages more than one understanding of what it says. The Chan masters maintain the necessity of this elusiveness and multiplicity of meanings in their use of poetic expressions. For instance, when Zhaozhou replies: `I do not use surroundings to show something', he asserts that there is no definite cognitive content or meaning hidden behind these metaphorical words — `The cypress tree in the yard'. Just as Heidegger thinks the multiplicity of meanings necessary to thinking,[86] the Chan masters consider the elusiveness and multiplicity of meanings necessary to provoking each individual's situational realisation of enlightenment. Scholars have divided Chan poetry into different types.[87] Among these types, those that demonstrate Buddhist dharmas and enlightenment experience are of primary importance. As we have discussed earlier, the Chan students must experience, realise and resonate with enlightenment existentially (practically) and non-dualistically. This requires that the Chan masters, in responding to the students' inquiries, must say something merely evocative, edifying, in order not to mislead the students, not to hinder their own realisation. That is to say, they must speak indirectly. The elusiveness and multiplicity of meanings inherent in Chan poetic expressions best serve this indirection of communication. These expressions challenge students' own effort and arouse students' creative imagination through the imagery closely associated with everyday experiences. Let us look at the following verses: (1) What green mountain is not a place for the practice of dao? Must you, cane in hand, make a pilgrimage to Qing Liang? Even if the golden-haired lion should appear in the clouds, It would not be an auspicious sight to the dharma eye![88] (2) The happy adventure of the romantic youth, His lady alone knows its sweetness.[89] The first case mainly suggests that you should not seek the dao externally or dualistically. The second case hints that the realisation and resonation of enlightenment must be achieved existentially and inwardly, and cannot be externalised or objectified. However, these are just hints or suggestions. They allow and even call forth divergent imaginations and understandings in terms of concrete, particular, personal experiences [p26] and situations of the everyday world. Thus they inspire and provoke in a way that theoretic teaching and discursive speech cannot do. Because of their close relationship with secular experiences, these poetic expressions also de-mystify the Chan enlightenment experience. In the final analysis, the use of poetic language as an indirect strategy is demanded by the inner structure of Chan communication. As living words, Chan poetic expression make Chan communication more effective and even more attractive to ordinary people.[90]

#### Debaters have the wrong intent- that means they will NEVER overcome attitudes of self-cherishment which condemns their policies and their analysis to structural failure and they will fail to overcome their own internal suffering

John M. Yowell, 15, “IF THE HELLS ARE NOT EMPTY”: A FRAMEWORK FOR A BUDDHIST CRITICAL SOCIAL THEORY, The University of Texas at Arlington, May 2015, DOA: 1-1-2022, https://rc.library.uta.edu/uta-ir/bitstream/handle/10106/25077/Yowell\_uta\_2502M\_13122.pdf?sequence=1&isAllowed=y, r0w@n

If their work is to be truly impactful and accessible in the spirit of the Bodhisattva ideal it must be undertaken with the intent to advance more than idle knowledge. This is not to condemn pure research; but simply to place it outside of the scope of our concern at the moment. As has been previously discussed, it is the intent behind one’s actions rather than the act itself which determines its karma. This altruistic intent, bodhicitta, allows one to overcome an attitude of self-cherishing which is strongly associated with the generation of suffering within the self (Hattam, 2004). The mind which cultivates bodhicitta works not for the benefit of self but instead from a quality of mind characterized by love and compassion. It utilizes a logic of basic 43 goodness which disregards preconception and expectation and acts in the moment for positive ends. For the critical theorist this intent should be fairly straight forward. Those whose work is aimed at the provocation of liberatory action of all sorts can be said to have this right intent. In fact, one of the few tropes present in existing engagements between critical theory and Buddhism is that of Marx as bodhisattva. For Marx, the ultimate goal of the theorist is not simply to facilitate an understanding of the world but to change the material conditions which contribute to suffering. It is not a vehicle for the advancement of a particular political agenda, although this may be an unintended consequence of knowledge gained through critical inquiry. Turning again to Marx, his advocacy of socialism was not the sole purpose of his work but rather the necessary result of his formulation and understanding of political economy and the alienating forces contained therein. Simply put, to undertake the task of critical inquiry with a particular agenda in mind makes one’s work a slave to that agenda.

#### Debate’s indulgence in contemporary politics condemns us to their fear-machines

John M. Yowell, 15, “IF THE HELLS ARE NOT EMPTY”: A FRAMEWORK FOR A BUDDHIST CRITICAL SOCIAL THEORY, The University of Texas at Arlington, May 2015, DOA: 12-29-2021, https://rc.library.uta.edu/uta-ir/bitstream/handle/10106/25077/Yowell\_uta\_2502M\_13122.pdf?sequence=1&isAllowed=y, r0w@n

Buddhism, as we have seen, is fundamentally revolutionary in its history and teachings. From the Buddha’s sudden abandonment of his worldly life to seek out liberation, this revolutionary spirit has been cultivated throughout Buddhist philosophy as a means of promoting the immediate possibility of enlightenment and liberation. This immediacy is what sets Buddhism apart from much of the world’s dominant religions and philosophies. It is also what makes it especially well suited to the task of understanding and responding to the pressing issues of the present, the resolution of which cannot possibly be sought through gradualist means. Buddhist philosophy further operates through an understanding that each individual is intrinsically interconnected and therefore must operate as though every action, no matter how superficially benign, is meaningful in that it contributes to the collective activity of society, writing its social karma, and moving society either closer to or further away from liberation in that moment. The individual agency to affect change is meaningless without this understanding, particularly in light of the various alienating forces of modernity; conditions which we must all concern ourselves with. Gary Snyder, in 1961, described the importance of individual action based on Buddhist principles in response to the social, political, and economic conditions of his time: No one today can afford to be innocent, or indulge himself in ignorance of the nature of contemporary governments, politics and social orders. The national polities of the modern world maintain their existence by deliberately fostered craving and fear: monstrous protection rackets. The “free world” has become economically dependent on a fantastic system of stimulation of greed which cannot be fulfilled, sexual desire which cannot be satiated and hatred which has no outlet against oneself, the persons one is supposed to love, or the revolutionary aspirations of pitiful, poverty-stricken marginal societies... They create populations of “preta” – hungry ghosts, with giant appetites and throats no bigger than needles. The soil, the forests and all animal life are being consumed by these cancerous collectivities; the air and water of the planet is being fouled by them (1969). 35 Despite the more than fifty years which have passed since Snyder authored this characterization, painfully little has been done in the way of alleviating the political, social, and economic roots of the innumerable sufferings of humanity.

#### Space exploration and technology might create the mask of individuality but it is only a mask, only by creating a united ontology can we foster relationships of care that can create an onto-epistemological orientation that supports life

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As much as dominant cultural narratives encourage us to entertain the idea that humans stand separate from and above their environments, the planetary crises of climate change and COVID-19 are painful reminders of the ways in which human and nonhuman ecologies are perpetually entangled. It is well-known that industrialized human-nonhuman relations, based on the capitalist extraction of what are considered natural resources, stand at the root of numerous environmental problems that are contributing to climate change. Animal industries – specifically the livestock industry – are one of the largest contributors to deforestation, greenhouse gas emission, and species extinctions.17 COVID-19’s believed origins in the Huanan wild animal markets and its eventual spread to humans is further testament to the ways in which our ecologies are always inseparable, with their intertwined nature here manifesting violently towards humans. Moreover, the spread of the coronavirus lays bare how local exploitation of nature can have global repercussions: the wildlife industry in China exists to this day because wildlife is considered a natural resource owned by the state, and the breeding, domestication, and trading of wildlife is encouraged by law.18 What must be made clear to those who are entertaining the idea that space habitats could provide a solution to such crises is that leaving Earth does not render these entanglements null and void. As much as spacecraft have been positioned as examples of subordinating the rules of nature to human control, their material reality only further consolidates the reciprocity of human and nonhuman, including human-machine, relations. 19 Our dependence on our surroundings intensifies in outer space. The inhospitality of space makes even the most physically fit astronauts dependent on numerous life support systems: oxygen and food supplies, waste management, and humidity control are all technologically operated but require continuous maintenance by humans. As such, ensuring the normal operation of a spacecraft is a relevant analogy for how a relationship of care with the diverse life support systems on Earth could be established.20 However, governments and private companies have been selling people the dream of human spaceflight ever since the Cold War, and the origins of this project in a military enterprise have made a significant mark on its implications for care work. The world of the 1960-70s astronauts was extremely segregated: the popular narrative was that of the hypermasculine astronaut, able to cope with danger and pain without complaint, with a brave wife at home waiting for his return.21 This segregation has had a remarkable impact on the types of work which have been considered “worthy” of these hypermasculine astronauts. In fact, the first American to travel to space, Alan Shepard, explicitly objected to having to learn maintenance techniques. As historian David Mindell put it, “the hottest test pilots didn’t want to be repairmen in space.”22 Similarly, data collected from NASA’s Skylab and the International Space Station’s 4-8 expeditions reveal that the time needed to complete maintenance activities on the Environmental Control and Life Support Systems was vastly underestimated, and in some cases even completely left out of operations plans.23 Even as late as the 2000s, the gendered view of care activities aboard spacecraft persisted: regarding the first female commander of a Space Shuttle, Eileen Collins, NASA made sure that her public persona was level-headed but also “pleasing.” She was referred to as “nice.” She took care of her fellow astronauts on board, taking on emotional labor by “providing support in ways that ease[d] the long hours and tension of training.” Her Air Force nickname was Mom.24 When this article calls for a feminist critique of outer space colonization, the argument is not that banishing technology and returning to a “pristine” nature or some other type of utopian primitivism is going to solve our planetary crises. Nor is it the point that more women need to be hired. What is being critiqued here is what Debbie Chachra has pointed out as a masculinist-capitalist obsession with progress and technological innovation that casts all maintenance, repair, and care work as inferior to creation.25 Much as our current experience of physical isolation during COVID-19 has exhibited, only during breakdowns are such taken-for-granted services made visible anew.26 The privileging of production obscures the societal understanding of the very real relationality of living, and the ongoing care and maintenance work required to keep human life running smoothly both on Earth and in outer space. Therefore, the problem with extraplanetary colonization is not solely that this escape reinforces an enduring gendered opposition between exit and care, privileging the former over the latter, but also that machines only give the illusion of providing humans with independence from care work. Orsolya Ferencz, the Hungarian Secretary of Space Affairs, claims that Hungarian machines in outer space do not break down27 but the truth is that machines, just like our “natural” environments, do repeatedly break down. They require maintenance. Humans whose lives are intimately intertwined with technology are all too aware of this. Social scientist Laura Forlano writes about her experience as a diabetic who uses various technologies to monitor and maintain her blood glucose levels: “With respect to my insulin pump and glucose monitor, often, I am not really sure whether I am taking care of them, or they are taking care of me.”28 This interdependence additionally applies to the care for “natural” environments which can be regularly observed, for example, in the relationship of Indigenous communities to the environment. In the Hā’ena community in Hawaii, for instance, not only do they always return some of the fish caught to the water as a way of thanking the ocean, but they also managed to impose a ten-year fishing moratorium around their island in 2019, which will both help the renewal of the ecosystem and the recovery of the immediate environment, allowing future generations to fish sustainably.29 With this moratorium, the Hā’ena are providing care-based, restorative justice: the ocean ecosystem has fallen victim to injustice (overfishing), and remedying this ought to help heal the party wounded by the injustice, which is in this case the ocean.30 The extractive industry practices deeply embedded within Western social systems clearly propel us toward unsustainable development. Escaping Earth will not solve these problems. Rather, the solution requires a fundamental onto-epistemological shift, one that will enable us to move away from the exploitative Western-colonialist worldview and towards one that prioritizes care and sustainability. The works of feminist and Indigenous thinkers can inspire us to imagine and understand such a worldview. Numerous pre-colonial Indigenous cultures were sustainability-centric: the acceptance of the reciprocity between humans and their environment and the enforcing of the ethics of care in all areas of life were essential parts of several nations’ worldviews. Indigenous epistemologies see humans and nature as members of an ecological family in which humans, the nonhuman beings around them (for example, badgers, antelopes) and materials (for example, water, clay) all form part of their kinship structures.31 In Indigenous cultures that have survived colonization, such teachings and ethical approaches are passed down to this day.32 Research by Potawatomi scholar Kyle P. Whyte and Chris Cuomo demonstrate that Indigenous conceptions of care emphasize the importance of recognizing that humans, nonhumans (animals) and collectives (e.g. forests) exist in networks of interdependence. Indigenous care ethics manifest also in the fact that mutual responsibility is seen as the moral basis of relationships.33 An important part of this mutual responsibility is that care-based justice is not punishment-centered but recovery-centered: as in the example of the fishing moratorium of the Hā’ena, it seeks to promote restorative justice for those wounded by injustice. This restoration is aimed not only at people and communities, but also at nature.34 Similarly, an ethics of care in feminist philosophy treats the state of interdependence of human and nonhuman beings as a moral foundation.35 Since all infrastructures break, they require continuous maintenance. Information scientist Steven Jackson therefore proposes that the starting point to our thinking on the human relationship to technology has to be a contemplation of “erosion, breakdown, and decay, rather than novelty, growth, and progress.”36 If we accept that our world is “always-almost-falling-apart,”37 then instead of simply focusing on technological innovation as the vessel of our salvation,38 we need to look at the ways in which the world is constantly fixed, cared for, and maintained. This, of course, does not only translate to humans’ relationship to machines, but also to our relationship to our environment –in fact, feminist scholars have already made this point about dealing with our environmental problems: historian of science Donna Haraway’s concept of “staying with the trouble”39 explicitly pleads for the foregrounding of the inherent interconnectedness and interdependence of living, and for working on restoring our broken systems. What we are looking at here is a promising paradigm shift in human-machine and human-nature relations that promotes the recognition that the processes of care and maintenance are foundational to the way humanity relates to our biotic and abiotic environments.40 Both life during the social isolation of COVID-19 and life in the space cabin highlight our perpetual interdependence with our environments. Our life support systems are in a state of continuous decay, but the solution to this is not building more and more invasive risk-mitigation machines based on individualization, isolation and an imperative of absolute, one-directional control. Instead, a better, safer, more sustainable future starts with acknowledging one’s place in a web of interdependent relationships.41 Among other steps, this means that instead of acting as though our biotic and abiotic infrastructures can endlessly care for us, we need to care for them in return. This entails not only planting new forests and cleaning up shorelines, but also policy decisions such as the fishing moratorium mentioned above. As anthropologist Gökçe Günel indicates, even the technologies used for the harvesting of renewable energies require maintenance: solar panels, for example, need to be wiped clean of dust and sand regularly.42 Thinking through the lens of maintenance and care also means providing infrastructures for effectively repairing machines as opposed to producing e-waste and continuously buying new ones which are thrown away once a smarter version is released. Additionally, it means respecting and paying theworkers who are cleaning our hospitals, nursing our sick and harvesting food – most of them immigrants, predominantly women43 – better, as they are the reason we have clean hospitals, transport, and food on our tables, even during a global pandemic.44

#### Thus the role of the ballot is to vote for the debater that best endorses the politics of mindfulness. The aff engages in a rejection of karmic desire systems in favor of wisdoms of detachment through poetic mindfulness.

Matthew J. Moore, 16, Buddhism, Mindfulness, and Transformative Politics, California Polytechnic State University, 2016, DOA: 1-4-2021, <https://digitalcommons.calpoly.edu/cgi/viewcontent.cgi?article=1028&context=poli_fac>, r0w@n

The Buddha laid out his core teachings in his first sermon (the Dhammacakkappavattana Sutta6). The teachings begin with the Four Noble Truths. The first is that life is dukkha, which means “suffering” but also can mean something a bit less harsh: that life is inevitably and persistently unsatisfactory. The second noble truth is that suffering is caused by clinging (ta૽hā; the word literally means “thirst”) to ideas, sensations, desires, and other phenomena of our experience. The third truth teaches that suffering can be stopped (nirodha; “cessation”) by learning not to cling, and the fourth identifies following the Noble Eightfold Path as the way to cease clinging, by practicing right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration. In the Satipatଣଣhāna Sutta, the Buddha identified mindfulness—non-judgmental present-moment awareness—as an especially helpfulpath toward overcoming clinging and achieving enlightenment. The Buddha describes how one can build thefour establishments of mindfulness, which are awareness of the body (sensation), feeling(emotion), mind (thoughts), and phenomena (other mental activity): Monks, this is the one-way path for the purification of beings, for the surmounting of sorrow and lamentation, for the passing away of pain and dejection, for the attainment of the true way, for the realization of Nibbāna [Sanskrit: Nirvana]—namely, the four establishments of mindfulness. What are the four? Here monks, a monk dwells contemplating the body in the body, ardent, clearly comprehending, and mindful, having subdued longing and dejection in regard to the world**.** [The same formula is repeated for feeling, mind, and phenomena.]….And how, monks, does a monk dwell contemplating the body in the body? Here a monk, gone to the forest, to the foot of a tree, or to an empty hut, sits down; having folded his legs crosswise, straightened his body, and established mindfulness in front of him, just mindful he breathes in, mindful he breathes out. [Similar instructions are given for feeling, mind, and phenomena.]7 In essence, mindfulness is the opposite of clinging. One is simply, non-judgmentally aware of one’s experience, without either chasing after pleasant experiences or avoiding unpleasant experiences. The four foundations of mindfulness—body, feeling, mind, and phenomena— collectively exhaust the possible objects of experience, so that there is nothing excluded from one’s mindful awareness. Later in the same text, the Buddha says that someone who could practice this for seven days would either achieve Nibbāna or would suffer only one further rebirth before achieving enlightenment.8

#### Meditation and reflection unifies the body and the mind- shedding us from the ego and helping us embrace ethicality

Forge, 97, (Paul G. La Forge, Divine Word Missionary and professor in the Business Management Department of Nanzan University, Nagoya, Japan, Masters Degree in Clinical-Counseling Psychology, he holds a third class black belt in Kodokan Judo, Journal of Business Ethics, Vol. 16, No. 12/13, From the Universities to the Marketplace: The Business Ethics Journey: The Second Annual Internationa Vincentian Conference Promoting Business Ethics (Sep., 1997), pp. 1283-1295, “Teaching Business Ethics through Meditation”, JSTOR)//LOH + r0w@n

Business Ethics taught only from books and textual materials may occupy an important place in education, but my purpose is different. My goal is to help the students become ethical persons. This requires an ability to perform three seemingly simple tasks: First, to recognize ethical issues; second, to analyze them; and third, to act upon them. The ethical principles derived from textual materials covered in a Business Ethics course have their place, but only as a tool or a standard used by an ethical person. The purpose of this article is to show how **meditation can be used to** help the student to **become an ethical person**. My purpose in using meditation to teach Business Ethics is to produce people with an "Ethical Vision". Meditation gives students an awareness of ethical issues in their lives and leads to the discovery and application of models of ethical conduct to serve as guides to behavior in general and to ethical decision making in particular. In effect, I use meditation to stop the world. There are many ways to stop the world and many kinds of meditation. I will restrict myself to two forms, namely, discursive and non-dis cursive meditation. The classroom communica tion process between the instructor and the students is slowed down by both non-discursive and discursive meditation so that students can learn to use meditation to accomplish the three tasks mentioned above. Non-discursive **meditation greatly contributes to the process of constructing** a vision because it gives people **a sense of themselves and their place in the world.** Discursive meditation, in its many forms, gives substance to an ethical vision because it leads to an awakening to the existence and importance of ethical issues in life. In part one, I will describe how the students are led through non-discursive meditation to discover themselves as ethical persons. They are also given the tools to explore ethical issues through non-discursive meditation. In part two, I will discuss a transition state between non-discursive and discursive medita tion. After discovering themselves as ethical persons, the students are led to use non-discur sive meditation as a technique to construct their own ethical value system and apply it to their own lives. At this transition stage, an art medium is extremely useful for discovering and analyzing meanings, especially ethical meanings. Through non-discursive meditation, the indi vidual is taught to become aware of him/herself and his/her place in the world. However, non discursive meditation is not an end in itself. Discursive meditation, as is explained in more detail in part three, gives the participant a chance to compare who he/she is with what he/she should be. Here the student is encouraged to compare the values he/she has discovered about him/herself during non-discursive meditation with an ideal, and construct a system of ethical principles for him/herself using discursive meditation. Textual materials are recommended here and the student is encouraged to search for the ideal. The result is the development of a person with an ethical vision through meditation in both non-discursive and discursive forms. I. Discovering ethical issues through non-discursive meditation An ethical person must become aware of his/her self, his/her ethical values, and his/her place in the world. Non-discursive meditation can be a powerful device **to teach** students how they can stop their world and take stock of their lives because **the body itself participates in the meditation as the locus of experience and insight, inseparably one with the mind** (Takeuchi, 1993, p. xx). At this point, the process is entirely self centered and observational, without the con straint of reference to any system of ethics or values. Thus viewed, it is only a first step, but a very necessary first step **to** becoming an ethical person. Because this step is only a means to an end, virtually any school of non-discursive meditation will suffice. There are many kinds of non-discursive meditation techniques, such as Taikyokken, Zen, and Yoga; these teach people to look at and reflect on their place in the world. The goal is to teach students a way of stopping and reflecting, to provide a context for devel oping and applying their own values. Therefore, non-discursive meditation is not used as an end in itself. Taikyokken, Yoga, or Zen all have their proponents, but in an ethics class, they serve only as a tool, not as a philosophy. **Non-discursive meditation serves to** stop the world. Students, like business people, lead busy, active, stressful lives. Non-discursive meditation serves to put a brake on the activities of a busy day. The ethical person must be able to stop this world and reflect upon life. This is an ability to step aside from normal activities in order to recognize ethical issues that arise in business or personal life.

#### Purely technical knowledge is useless – must be tied to INTERNAL self-awareness in order for education to retain transformative power

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(Dale, “The Ethics and Ontology of Cosmopolitanism: Education for a Shared Humanity,” Current Issues in Comparative Education 12.1, Directory of Open Access Journals)//BB

The Ghandhian perspective is not foreign to Western philosophy and education. It was the dominant paradigm of Ancient philosophy. For the Greeks and Romans, philosophy did not primarily concern the construction of abstract theoretical systems; philosophy was conceived as a choice of a way of life, a justification for that choice, and the articulation of the path or curriculum leading to the realization of the ideals of that way of life. The focus of philosophy and education was the transformation of one’s life as a mode of Being. As a path, philosophy included sets of spiritual exercises necessary for the transformation of one’s being in accordance with the spiritual vision of the philosophy. Schools were formed out of the chosen way of life of the philosophy and those attracted to the philosophy. In these schools, the way of life defined by the philosophy and the understandings and exercises necessary to live that life were developed, taught, and experienced. Philosophy and inner transformation are linked in such a way that the discovery of the true and the good is contingent upon the transformation of the truth seeker’s being. **Education is** thus **devoted to the internal transformation of the consciousness of the student** (Foucault, 2005; Hadot, 1993, 2002; Hadot & Davidson, 1995; Hadot & Marcus, 1998). The necessity of internal transformation was not only pertinent to the search for truth; it had great relevance for morality as well. The moral response to others was thought to be contingent upon the quality of the moral agent’s character. Character was understood as a structure of virtues or capacities that enabled one to morally respond to others. The care of the self was thus thought to be interconnected and interdependent with care for others. However, as Michel Foucault demonstrates, at the beginning of modernity (referred to as the “Cartesian” moment), modern epistemology divorces the true and the good from the subject, resulting in **the separation of knowledge and wisdom. Knowledge** becomes **merely the technical discovery of truth divorced from the subjectivity of the knower**; education in turn becomes the transmission of technical knowledge with little or no concern for the internal subjectivity of the student. In addition, care of the self is disconnected from care of others. In this separation, **modern knowledge, ethics, and education lose their transformative power** (Foucault, 2005). The cosmopolitan perspective calls for a reclamation of the ontological perspective of Gandhi and Ancient Western philosophy. **If we are to be capable of responding to the inherent value and dignity of all human beings, we must undergo an internal self-transformation**. The following developmental hypotheses elaborate further the interconnection between a universal duty of moral consideration and internal transformation: 1. “Self-transformation” (i.e., decreased egoic attachment, increased pre-discursive, nonpositional self-awareness, and the realization of the Unity of Being) increases the capacity for empathy and, in turn, compassion. The more self-aware I am, the more I can be aware of the subjectivity of others, and thus, the more empathetic and compassionate I can be. 2. “Self-transformation” increases one’s capacity for tolerance. As egoic attachment decreases, holding on to one’s own truth decreases; openness to falsification and dialogue increases; hearing and understanding the other’s truth increases. One becomes less rigid, decreasing the tendency to impose and thereby increasing one’s capacity for tolerance. 3. “Self-transformation” increases one’s capacity for restraint from doing harm. One gains a more heightened awareness of internal contradiction and disharmony. This awareness prevents one from doing harm and/or withholding charity to others. 4. “Self-transformation” decreases fear. Fear is born of duality, and it drives violence. If valid, these hypotheses can be translated into educational aims focused on internal selftransformation. These aims define the core of a cosmopolitan education grounded in internal self-transformation.

#### Only a focus on consciousness through mindfulness converts critical thinking to problem-solving – it’s a pre-requisite to coherent action

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(Arthur, “Contemplative and Transformative Pedagogy,” Kosmos Journal 1.1, http://www.arthurzajonc.org/uploads/Contemplative\_Pedagogy%20Kosmos.pdf)//BB

I approach the question of shaping worldviews as an educator and as one who, like so many, is moved by widespread violence and global economic inequities. What is it about worldviews that results in the identity politics of Iraq where Shiites, Sunnis, and Kurds all act along ethnic and religious lines, or in Darfur where issues of identity cut deeper, leading to Arabs perpetrating mass killing and rape against their Muslim brothers and sisters who are 'black Africans' from non-Arab tribes? What is it about worldviews that leads to a large and growing divide between the rich and the poor? In the face of increasing per capita GDP, the global median income is decreasing, and 100 million more are in poverty today than ten years ago.1 What can I as an educator offer in the face of these tragic realities of today's world? To offer an alternative or 'better' worldview is to no avail. In fact, efforts to promote that better viewpoint may initiate or aggravate conflict. In this article I advance a view of the human being in which the individual develops the capacity to move among worldviews, transcending particular identities while simultaneously honoring each of them. Even more, we can learn to live the complexity of diverse identities that are in truth everpresent in us as well as in the world. In reality, the interconnectedness of the world has its reflection in the connections among the diverse aspects of ourselves. When we find peace among the component parts of our own psyche, then we will possess the inner resources to make peace in a multicultural society. Only in this way will the crises I have mentioned be addressed at their roots. I see education—formal and informal—as the sole means of developing this remarkable human capacity for interior harmony, which in the end is the capacity for freedom and love. The Function of Frames The content of education is infinite in extent. Every day more information is available, new research is published, political changes occur, and businesses collapse. All of these demand our attention. Education is largely comprised of acquiring and organizing such information, and for this purpose students are taught the skills needed to assimilate and transmit information through reading, writing, and mathematics. But such **simple input-output functions are but one dimension of education.** Something **more is needed to convert information into meaningful knowledge. Surrounding and supporting the information we receive is the 'form' or structure of our cognitive and emotional life that goes largely unobserved**. To understand how information becomes meaningful, we must turn our attention to this hidden container or 'frame of reference,' as Jack Mezirow termed it.2 A frame of reference is a way of knowing or making meaning of the world. Enormous quantities of sensorial and mental data stream into human consciousness, but somehow that stream is brought into a coherent meaningful whole. At first sight it may seem that such meaning-making is an entirely natural and universal process, and to some degree it certainly is. Evolution has incorporated reflexes and drives deep into the human psyche. But the way we make sense of the world is also conditioned profoundly by societal forces, among them education. That is to say, we are socialized into a worldview that operates largely unconsciously and behind the scenes, but which affects the way we understand what we see, hear, and feel. According to the Leo Apostel Centre for Interdisciplinary Studies in Belgium, "A worldview is a map that people use to orient and explain the world, and from which they evaluate and act, and put forward prognoses and visions of the future." In the course of a lifetime we may shed one worldview and adopt another. In other words, we can change the structure that makes meaning for us. Thus while worldviews can be understood as deep cognitive structures, they are not immutable. The solutions to Darfur and economic inequality (among many other problems) will ultimately not be found through more information or better foreign aid programs, but only here at the level where information marries with values to become meaning. Human action flows from this source, not from data alone. An education that would reach beyond information must work deeper; it will need to transform the very container of consciousness, make it more supple and complex. For this, we educators need pedagogical 2 tools other than those optimized for information transfer. At its most advanced stage, we will need to help our students and ourselves to create a dynamic cognitive framework that can challenge established intellectual boundaries, and even sustain the conflicting values and viewpoints that comprise our planetary human community. Challenging Conventional Divisions In recent years I have spent time with members of the Native American Academy, a group largely comprised of academics who are also Native Americans. In our meetings we have explored the character of Native knowledge systems and research methods in comparison to those of orthodox Western science. From the first, the differences were marked. The place of our meeting was of special consequence, Chaco Canyon. It is the site of an ancient indigenous settlement whose remaining structures are clearly aligned according to a detailed astronomical knowledge. Following a long drive we turned onto the approach road, stopping in the middle of nowhere to make a small offering of bee pollen and tobacco. The first evening included a long ceremony performed by a knowledge-keeper from the local Native population, which concluded with a sensitive presentation of the problems we were likely to encounter in our endeavors. The sacred and the secular so seamlessly blended in the indigenous mind contrasts strongly with the conventional division between science and spirituality in the modern West. In the Western worldview, science is often defined in opposition to spirituality. My work with Native American colleagues challenges that presupposition at its root. Our time is one in which such unreflective assumptions must increasingly be challenged. Last year I was seated among over 10,000 neuroscientists listening to the fourteenth Dalai Lama address them concerning the interaction between Buddhist philosophers and Western scientists. The occasion was the annual meeting of the Society for Neuroscience, and the Dalai Lama was the keynote speaker because of his groundbreaking collaborative work to bridge the traditional cultural divide between science and the contemplative traditions. Because of his openness and that of a growing number of scientists, Buddhist meditative insights have been joined to scientific research in ways that are very fruitful for the fields of cognitive science and psychology.3 This is a second example in which traditional divisions have been challenged with fruitful consequences. Contemplative Pedagogy **One of the** most powerful **transformative** interventions developed by humanity **is** contemplative practice or meditation. **It** has been specifically designed to **move human cognition from a delusory view of reality** to a true one: that is, **to one in which the profound interconnectedness of reality is directly perceived**. Global conflict has its deep source in the privileging of worldviews, in the reification of our particular understanding and the objectification of the other. Such ways of seeing our world are, at root, dysfunctional and divisive. Contemplative practice works on the human psyche to shape attention into a far suppler instrument, one that can appreciate a wide range of worldviews and even sustain the paradoxes of life, ultimately drawing life's complexity into a gentle, non-judgmental awareness. The usefulness of secular contemplative practice is being increasingly appreciated by educators at hundreds of North American universities and colleges. For example, in collaboration with The Center for Contemplative Mind in Society, the American Council of Learned Societies has granted 120 Contemplative Practice Fellowships to professors over the last ten years, supporting them in designing courses that include contemplative practice as a pedagogical strategy.4 At conferences and summer schools at Columbia University and Amherst College and elsewhere, professors have gathered to share their experiences in the emerging area of contemplative pedagogy. Their efforts range from simple silence at the start of class to exercises that school attention; and most recently, to innovative contemplative practices that relate directly to course content. The 2005 Columbia Conference focused specifically on the role of contemplative practices in "Making Peace in Ourselves and Peace in the World." Courses are offered that range from theater to economics, from philosophy to cosmology, in which university teachers are experimenting with a wide range of contemplative exercises, thus creating a new academic pedagogy. I have become convinced that contemplation 3 benefits both students and faculty, and that secular contemplative practices should assume a significant place on our educational agenda. Contemplative practices fall into two major classes, those that school cognition and those that cultivate compassion. We are well aware that our observation and thinking require training, but we often neglect the cultivation of our capacity for love. In his letters to a young poet, Rainer Maria Rilke wrote, "For one human being to love another, that is perhaps the most difficult of all our tasks, the ultimate, the last test and proof, the work for which all other work is but a preparation. For this reason young people, who are beginners in everything, cannot yet know love, they have to learn it. With their whole being, with all their forces, gathered close about their lonely, timid, upwardbeating heart, they must learn to love." 5 We are well-practiced at educating the mind for critical reasoning, critical writing, and critical speaking as well as for scientific and quantitative analysis. But is this sufficient? In a world beset with conflicts, internal as well as external, isn't it of equal if not greater importance to balance the sharpening of our intellects with the systematic cultivation of our hearts? We must, indeed, learn to love. Educators should join with their students to undertake this most difficult task. Thus true education entails a transformation of the human being that, as Goethe said, "is so great that I never would have believed it possible." **This transformation results in the human capacity to live the worldviews of others, and** even **further to sustain in our mind** and heart the contradictions that are an inevitable part of engaging **the beautiful variety of cultures, religions, and races that populate this planet**. We can sustain the complexities of the world because we have learned to honor and embrace the complex, conflicting components of ourselves**. Our inner accomplishments**, achieved through contemplative education**, translate into outer capacities for peace-building.** From there it is a short distance to the perception of interconnectedness and the enduring love for others, especially for those different from us. We are increasingly becoming a world populated by solitudes. When Rilke declares that the highest expression of love is to "stand guard over and protect the solitude of the other," he is expressing his respect for and even devotion to the uniqueness of every person and group. If, however, we are to avoid social atomization or the fundamentalist reaction to this tendency, we will need to learn to love across the chasms that divide us. Only a profoundly contemplative and transformative education has the power to nurture the vibrant, diverse civilization that should be our global future. As Maria Montessori wrote, "Preventing conflicts is the work of politics; establishing peace is the work of education."6

#### Buddhist non-attachment strategies implemented in the context of educational spaces are clinically proven to ameliorate suffering and improve psychological health amongst students – we’ve got empirics!

**Wu 19** [Bonnie Wai Yan Wu, Junling Gao, Hang Kin Leung and Hin Hung Sik, “A Randomized Controlled Trial of Awareness Training Program (ATP), a Group-Based Mahayana Buddhist Intervention”, 1-17-2019; https://link.springer.com/content/pdf/10.1007/s12671-018-1082-1.pdf]///vishfish

The data from our study indicated that wisdom in the form of nonattachment (NAS) served as the key component of ATP to mediate the improvement of the levels of perceived stress (PSS), sense of coherence (SOC), and psychological wellbeing (GHQ). This supported our hypothesis that wisdom in the form of nonattachment is an important and effective mediator to reduce an individual’s delusions and suffering. These findings endorse Sahdra’s assertion (Sahdra et al. 2010, p. 125) that release from mental fixation (nonattachment) is thought to encourage more objective perception, greater compassion, reduced selfishness, and release from, or letting go of, what Buddhist call ‘afflictive’ emotion, thus alleviating suffering.^ A significant maintenance effect was also found at 3-month follow-up. We attribute this significant maintenance effect of the ATP to the effectiveness of the three pedagogical steps of developing the wisdom of nonattachment as taught in the Fig. 2 Mediation diagrams that summarize the hierarchical linear regression and bootstrap analyses by using nonattachment as a mediator of the effect of the intervention on stress, sense of coherence, and psychological well-being. ATP Awareness Training Program, PSS Perceived Stress Scale, SOC Orientation to Life, GHQ General Health Questionnaire, NAS Nonattachment Scale, BS results of bootstrap analyses, HLR results of hierarchical linear regression analyses; \*p < .05, \*\*p < .01, \*\*\*p < .001. If zero is not included within the estimated confidence interval, it indicates a significant mediation effect at the 0.05 level. Numbers in parentheses are the B after controlling for the mediator. Numbers in square brackets are the lower level confidence interval and upper level confidence interval 1290 Mindfulness (2019) 10:1280–1293 Sandhinirmochana Sūtra. Under this pedagogical system, practitioners must first learn and memorize the teaching, then repeatedly focus and contemplate on its meaning and finally accept and practice accordingly. It would seem that the cognitive learning and reflective learning helped the participants to retain their knowledge acquired from the program, as demonstrated in the high pass rate of the pop quiz at 3-month follow-up. Moreover, many participants maintained their meditation practice within the post-follow-up period. The findings of this study, together with the school-based contemplative education program (Sik and Wu 2015), support that the Buddhist pedagogy of the three wisdoms may be a desirable method to foster participants’ learning experience. Another factor that might have contributed to the significant maintaining effect of the ATP is the importance of NAS to psychological well-being. Our findings reveal that changes in NAS mediate the maintenance impact of the ATP on participants’ stress levels, sense of coherence, and psychological well-being. Our findings are consistent with the only other group-based study for adults that used NAS as an outcome measure in an interventional study (Van Gordon et al. 2017). The findings of Van Gordon et al.’s study also demonstrated that nonattachment was enhanced both at post and at post-follow-up, and it continued to positively mediate the psychological distress outcome for participants with fibromyalgia. In addition, the ATP and the findings of this study may inform second-generation MBIs’ theory and research. In this study, we posited that the developing trend of the Bsecond-generation MBIs,^ that is, to formulate an MBI by referring back to its Buddhist origins, could be further developed by formulating an intervention that systematically combines a Buddhist theoretical model with a compatible meditation practice. The development of the ATP and the significant findings of this study demonstrate that a semisecular group intervention based on Mahayana Buddhist teaching that adopts a textually aligned approach with a coherent theory and praxis could be an effective means to enhance the psychological health and well-being of people in contemporary society. Since this is the first attempt to develop and investigate an intervention that adopts a textually aligned approach, these positive findings may inform researchers’ future approaches to formulate and design Buddhist-derived interventions

#### There is something to work towards and a good solid world- we just have to look for it and only the affirmative will find it

Bennett 11, Oliver Bennett, The manufacture of hope: religion, eschatology and the culture

of optimism, Routledge, March 2011, Professor Oliver Bennett established Warwick's Centre for Cultural Policy Studies in 1999, having previously established the MA in European Cultural Policy and Management in 1993. He directed both the Centre and the MA course until 2008. He has published widely on cultural policy, intellectual history and cultural politics. He is the founding editor of the International Journal of Cultural Policy and a founder member of the Scientific Committee of the International Conference on Cultural Policy Research (ICCPR). In 2012, he was awarded a higher doctorate (DLitt) by Warwick for his contributions to cultural policy research. I have a pdf, r0w@n

Hindu concepts of salvation have much in common with Buddhism, which also incorporates the twin principles of karma and samsara (multiple rebirths). Both religions see release from samsara as the ultimate goal,6 although there are significant differences between them on what actually constitutes the self that is to be released.7 This is not the place to explore these ontological complexities further or to set out the various paths to moksa (nirvana in Buddhism) prescribed by the many different schools of Hinduism and Buddhism (see Brandon 1967, pp. 165–177, NeumaierDargyay 1997, Coward 2003, pp. 89–160). However, what can be noted here are the grounds for optimism that these doctrines offer. On the one hand, human beings are represented not as insignificant creatures stranded in an indifferent world, but as inhabitants of a moral universe underpinned by the unshakeable laws of karma; and on the other, death is viewed not as a final annihilation but as a stepping stone on the road to a higher destiny. Of course, optimism is not the entitlement of everyone and, as we shall see, Hindu and Buddhist eschatologies reflect concepts of supernatural justice that punish as well as reward. But what they indisputably do is bestow on human beings an intrinsic sense of significance that death not only cannot destroy but also plays a part in enhancing.

#### The only path into the darkness is a radical transformation of the subject- that requires a different way of being, the Buddhist self.

Robinson-Morris 15, David Wayne Robinson-Morris, An Ontological (re)Thinking: Ubuntu and

Buddhism in Higher Education, Louisiana State University, this person is literally the most qualified author I have ever read- see this website for everything- <https://www.drmphd.com/about>, <https://digitalcommons.lsu.edu/cgi/viewcontent.cgi?article=3439&context=gradschool_dissertations>, r0w@n

All writing is situated within the world, that is, history, reality (everyday lived experiences), and futurity are ever present–each word, phrase, and sentence is an amalgamation of a space/time trinitarian onto-epistemology intricately woven into the very matter of the communicatory medium (Derrida, 1972/1981). This inquiry is no exception. At the time of writing, the world seems to be in crisis, or perhaps my awareness1 of the physical, spiritual, ontological, and epistemological violence has been heighted as a result of the thinking and rethinking inherent in becoming-PhD (Deleuze and Guattari, 1987); at any rate, it seems that we are besieged from all sides by anti-intellectualism, totalitarian political conservatism, partisan politics, and a complete disrespect for the personhood of every individual. Over the past year, this country has experienced what can only be described as a year of killing, which among other things reveals–no, necessitates a different way of being. I argue, the murders of unarmed people of color at the hands of American law enforcement officers—i.e. Trayvon Martin, Michael Brown, Eric Garner, Tamir Rice, Walter Scott, Freddie Gray—the recent mass shootings in South Carolina and closer to home in Lafayette, Louisiana; the kidnappings and religious massacres in Nigeria, the attacks of September 11, genocide, slavery, racism, war, colonialism, sexism, xenophobia, poverty, and homophobia are all symptoms of the same “dis-ease” (P. Hendry, personal communication, May, 7, 2015). This “dis-ease” (P. Hendry, personal 1 Awareness, according to Kuhn (1962/2012), “is prerequisite to all acceptable changes of theory” (p. 67). 2 communication, May, 7, 2015), this crisis at its core is found the symptoms of a deficit in understanding our shared humanity or a failure in knowing we “are not, in fact, the ‘other’” (Toni Morrison, 1989, p. 9). These events “have a way of imposing themselves” (Waldron, 2003, p. 145); as we watch the nightly news, read the daily paper, and browse various digital news sites we are bombarded with images, “with the multiple faces of human evil and suffering” and one could speculate that each of us, unconsciously, fears “an inescapably inhumane reality” (Waldron, 2004, p. 145). Indeed, to quote Shakespeare (1611/2004), it may appear that “Hell is empty, /and All the devils are here” (1.2.214-215); however, understanding the universe as pantareic2 compels us toward radical hope (Lear, 2008), which sets in motion a new “being becoming” (Ramose, 2002, p. 233)–an onto-epistemological metamorphosis3 , which will require not incremental adjustments to thinking and doing, but a serious transmutation of Western subjectivity, a new definition of self. The convergence of Buddhism from the East and Ubuntu from Africa ushers in a new way of thinking the Western subject, metamorphosing the Western subject into the re-conceptualized Being-West. William Waldron (2003) writing on the possibility of combining the Buddhist notion of subjectivity with evolutionary science to understand the mess we now find ourselves in, posits, the ills of humanity are caused by a false human understanding of self–of the ‘I’ that ‘we’ 2 A Greek philosophy of the universe, which holds that all things are in flux, ever-flowing. It also serves as the basis for the African philosophic conception of the universe, which holds that “order cannot be established and fixed for all time” (Ramose, 2002, p. 234). This concept undergirds chaos and complexity theory (Capra, 1996). Ramose (2002) uses the concept as justification of the inseparability of ontology and epistemology, of being and becoming. 3 Metamorphosis, derived from the Greek metamorphoun, is defined as “a change of form or nature of a thing or person into a completely different one, by natural or supernatural means” (Google online dictionary, n.d.). Following, Louw’s (2011) assertion regarding the use of the term transformation in the colonizing practices of Christian missionaries, metamorphosis or a derivative will be utilized in place of transformation where possible. Louw (2011) states, “Because nothing could be assimilated into the church, the buzzword was total transformation (transformation as engulfing and extinction) of indigenous culture without the possibility of any form of accommodation” (p. 186). 3 become. In consonant with Buddhist and Ubuntu4 thought, he argues human suffering is the result of the “construction of and a deep-seated attachment to our sense of a permanent identity, what we mistakenly take to be a unitary, autonomous entity, independent of and isolated from the dynamically changing and contingent world around us” (Waldron, 2003, p. 146). This dominant view of the self, the “I” that we speak in the West runs counter to the Buddhist perspective, which holds we are all “ever-changing conglomerates of processes (skandha) formed in self-organizing patterns that are ever open, like all organic processes, to change, growth and decay based upon the natural functions of assimilation, interpenetration and dissolution” (Waldron, 2003, p. 147). Similarly, Ubuntu notions of the subjectivity knocks the independent and autonomous Cartesian subject off kilter by reinforcing “[t]he ‘I am’ is not a rigid subject, but a dynamic self-constitution dependent on this otherness creation of relation and distance” (Eze, 2010, p. 191). In short, through Buddhism and Ubuntu, we come to understand that we are beings deeply interconnected, (re)created through and in dynamic interaction with the universe (and all it encompasses), and always in the process of being-becoming. Again, I argue, the West’s misguided understanding of self, our interconnectedness and interdependence is cause to the litany of inhumane effects that plague our existence. We have failed, I argue, in the collective memory of humanity to remember our interconnectedness, our shared being as human (Waghid, 2014). We–the global ‘we’–desperately need a dialogue on humanity; we need a dialogue on what it means to be a human being. If Nelson Mandela’s much quoted assertion, “Education is the most powerful weapon which you 4 Ubuntu will be spelled in two ways througout the entirety of the document. First, Ubuntu refers to the philosophical understanding or practice, which encompasses Ubuntugogical theories and ideologies utilized by African people to make sense of their lived experience. Ubuntu encompasses the spiritual, secular, comtemporary, and global understanding of the philosophical construct. On the other hand, ubuntu refers to an ethical or cultural pratice through which a person becomes a human. In short, Ubuntu refers to the philosophy and ubuntu, the ethic of practice through which a particular type of human being is produced (Praeg, 2014). 4 can use to change the world” (Nobel Peace Prize, 1993) rings with any truth, then it is within the hallowed halls of the academy—the training ground of future educators, politicians, lawyers, doctors, religious, law enforcement officers, policy makers, and leaders of the world–—that provides an opportune setting to dialogue on, to be, and to model our shared humanity. Educators, who perhaps are more powerful than armies, who by their example and sole utilization of the power of voice and pen, can set about building a community–a culture–that values individuals over machines, ideas over manufactured products, and the needs of the community over our own narrow self-interest (Slattery, 2013). What, then, is the role of higher education institutions—professors, administrators, and student affairs professionals—in providing a rich educative environment conducive for human being-becoming? In this context, being-becoming can be defined as the rhizomatic formation of self, whereby the multiplicity of self in communion with other selves is always perpetually caught up in lines of flight through and emerging from ruptures and fissures created under the influence and pressures of sociocultural, spiritual, and biological variables (Deleuze & Guattari, 1987; Tanaka, 2012).

#### Communication enables processing of nonindividuality and resets our intuitive commands, denying abstraction

Rueyling Chuang and Guo-Ming Chen 03, Buddhist Perspectives and Human Communication, 2003, <https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1023&context=com_facpubs>, r0w@n

Three ontological assumptions of Buddhist teachings are related to human communication. First, the non-duality feature of reality reveals a holistic nature of human communication in which opposites are transcended over time and space. Second, yuan (dependent originations) dictates that all elements in the communication process are interrelated. Third, the concept of samsara (Wheel of Life) indicates that human communication is an endless cycle with no real beginning or ending. The holistic view of human communication based on Buddhist teachings demands the interconnectedness between interactants in a constantly transforming temporal and spatial environment. In Zen Buddhist views, when two beings encounter each other due to the formation of yuan, they begin to establish the experience of non-separateness (Nordstrom, 1979). This mutual dependence or dependent origination, in accord with non-duality or nondichotomy, discloses the themes of relationality and circularity (Miike, 2002). Relationality indicates that the meaningful existence of human beings is embedded in an interdependent and interrelated network. Circularity infers that the transcendence of time and space “provides a sense of relatedness of the present to the past and the future, and a sense of relatedness of the life world to the whole of nature” (Miike, 2002, p. 6). In a nutshell, human communication becomes meaningful only in relation to others in a harmonious way. Finally, the mutually dependent interconnectedness beyond the temporal and spatial limitation penetrates the boundaries of different worlds of existence. Based on this, Ishii (2001) develops a model of triworld communication which shows the grand interfusion and interpenetration among human beings’ world, natural beings’ world, and supernatural beings’ world. Ethics of Human Communication Buddhist teachings offer abundant guidelines for how people should communicate, or what standards and rules should guide peoples’ conduct. According to Konsky, Kapoor, Blue, and Kapoor (2000), Buddhism strongly upholds “ethical concepts of tolerance, non-violence, respect for the individual, 72 Intercultural Communication Studies XII-4 2003 Asian Approaches to Human Communication love of animals and nature and a belief in the fundamental spiritual equality of all human beings” (p. 244). The ethical sources of Buddhism are mainly grounded on the principle of Eight Paths that specify what is right or wrong in dealing with another person. Among them, the third, fourth, and fifth paths, including right speech, right action, and right livelihood, are especially related to communication ethics. Kirkwood (1997) suggests five ethical guidelines for speech from the Buddhist perspective: 1. One should restrain the impulse for internal or overt speech and master the practice of silence. 2. One should avoid language which fosters ego-identificatin in oneself or others and select language which promotes accurate knowledge of the empirical ego. 3. One should restrain from speech which arouses strong desires or aversions in oneself or others and practice speech which promotes attitudes of desirelessness. 4. One should restrain from speech which is not consistent with one’s thoughts or actions and practice truthfulness. 5. One should restrain from speech which denigrates others or oneself and practice speech which honors others and oneself. (pp. 223-225) The Buddhist ethics of speech are quite consistent with the prominent universal principle of ethical communication that is comprised of four elements: mutuality, open-mindedness, honesty, and respect (Chen & Starosta, 1998). Communication Behaviors On the behavioral level, the Buddhist emphasis on harmony, mutual dependence, selflessness, compassion, and ethics that aim to reach enlightenment directly shows its impact on East Asians’ communication behaviors. The influence leads to five characteristics of East Asian communication: intuition, emphasis of silence, empathic, emotional control, and avoidance of being aggressive. The intuitive style of communication influenced by Buddhism rejects the Western linear or abstract thinking pattern, as well the Confucian preoccupation of conventional knowledge. Instead, it is greatly identified with Chinese Taoism emphasizing the inner liberation through a direct understanding of life or an original spontaneity to catch every instant moment of life (Watts, 1957). In other words, the intuitive communication style is “to feel” rather than “to analyze” or “think about” the situation in the process of interaction. Abstraction and conceptualization are denied (Suzuki, 1959).

#### The Buddhist mindset resets us from the apocalyptic worldview propagated by historical analysis and political theories– that’s key to creating a useful frame of reference and moving on from problematic power structures

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For the better part of the last two-thousand years the people of the Western world have been conditioned to view our existence in terms of our history; not simply the recollection of events of the past, but a view of history as a revelatory process that carries with it the potential for a grand fulfillment of one kind or another. This is the root of the apocalyptic worldview; a reading of historical events as a preordained means of facilitating an absolute end to all things. It is a way of looking at the world with certainty that a specific outcome is inevitable. These outcomes naturally vary depending on one’s dominant ideology, religion, or political perspective, but in as much as they serve as a way of interpreting the past with the intention of moving toward a particular future, they can be said to be apocalyptic. While the word apocalyptic often carries with it a religious connotation, evoking images of the fulfillment of God’s plan by means of rapture, judgement, and the destruction of the world as we know it, the apocalyptic focus on inevitable ends are present in many of the prevailing ideologies of the West as well, even those which may seem fundamentally opposed to each other. For example, proponents of free market capitalism tend to argue that, when left to its naturally self-regulating state, capitalism will eventually solve issues of poverty, homelessness, and the like. While income disparity and general economic inequality may exist for any number 36 of reasons, for the capitalist it is a certainty that all boats will indeed rise if only given the chance. From the opposing position of the Marxist, capitalism’s tendency towards crisis, one of its hallmark characteristics, ensures that such a mode of political economy will inevitably be abandoned and replaced with socialism and eventually communism. While modern Marxists would no doubt argue that their political goals are no longer subject to the orthodoxy of Marx’s ‘laws of motion of modern society’, the fact remains that the Marxist position is one which is driven toward a specific conclusion built upon historical conditions. These are merely examples meant to convey the general form of the apocalyptic worldview, but what of its function? Spellmeyer (2010) points out that this way of looking at the world is so appealing because it provides certainty in the face of an increasingly complex reality. This complexity is all encompassing in modernity, challenging both traditional ways of understanding the world, such as religion, and our individual and collective confidence in a reliable preordained future of any kind. As is often the case when systems of belief, either formal or informal, are challenged, the response to this uncertainty has been a widespread clinging to the apocalyptic worldview. In addition to the certainty provided by such beliefs, they can also be seen as providing one’s life with a sense of order and a connection to some transcendent value system. That sense of transcendent cosmic order can be internalized and the individual believer is suddenly made to feel his life newly purposeful and in touch with eternity. More than just a sense of immortality, he experiences himself in alliance with the deity – or with history – enabling him to share in His or its ultimate power to destroy and re-create. Feelings of weakness or despair can be replaced by a surge of life power or even omnipotence (Lifton, 2003:61). Lifton further suggests that it is because such views satisfy the psychological needs for order and purpose that the holders of these beliefs are strongly driven to impose them on others. In cases where these beliefs fall in stark contrast to contemporary scientific or rational understanding this active proselytization serves to both stifle internal conflict and self-doubt and affirm one’s convictions. The most obvious example of this would be the prevalence of religious fundamentalism in recent years. Whether in reference to religiously inspired conflict or acts of 37 terrorism, or the influence of Christian fundamentalism on public policy, we are presented with daily reminders that in spite of the technological and scientific advancement we have undergone as a species, these self-reinforcing beliefs are, for lack of a better word, inevitable under current conditions. Taken as a whole, the apocalyptic tendency of modern society ultimately frames all problems in these familiar and disruptive terms. Issues are framed in terms of past or future, as resulting from a single cause, or as the work of divinity. They are then discussed in similarly apocalyptic language which becomes detrimental to the possibility of legitimate public discourse and engagement. If the patterns of argument typical of religious prophecy are also observable in any public discourse that anticipates or predicts catastrophe, then we should be skeptical of the public’s ability to reasonably evaluate any appeal to urgency in the face of disaster. At the same time, we also run the risk of dismissing valid threats because they are couched in the form, if not the language, of traditional prophetic warnings. (O’leary, 1997:310, in Foust & William, 2009) This process is harmful to progress at all levels. It makes all problems the result of a particular mindset; a product of our collective way of approaching reality. Perhaps most importantly it is exploited at every turn by news media and politicians to reinforce public support for existing power structures, which at the moment represent the best hope for addressing many of the most pressing contemporary issues faced by humanity as a whole. As we have seen, the revolutionary potential for a Buddhist critical social theory to provoke mass change is found in individual agency, and in addressing the issue of an apocalyptic worldview the emphasis remains the same. However, rather than focus on specific individual mental states as they contribute to personal suffering, the creation of a Buddhist worldview in defiance of the apocalyptic position requires the cultivation of a global mindfulness and situation in the present moment. It can be understood as facilitating the embrace of the chaos and complication of the world rather than its destruction. However, before I delve into the specifics of the Buddhist worldview a note of clarification is in order.